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Communicant's Guide.

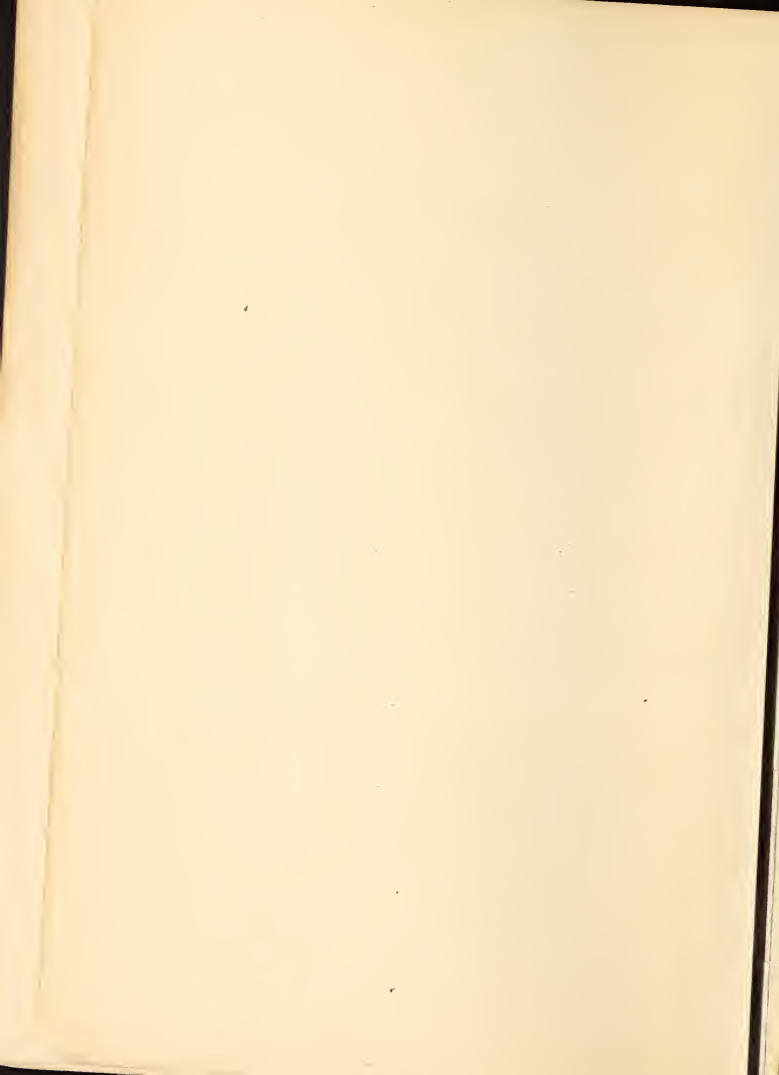
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THE
Communicant's Guide

BEING

A DIRECTORY TO THE DEVOUT RECEIVING

OF THE

LORD'S SUPPER.

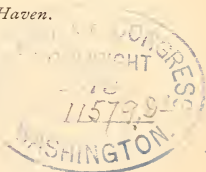
BY REV. R. WHITTINGHAM,

Rector of St. John's Church, New Haven.

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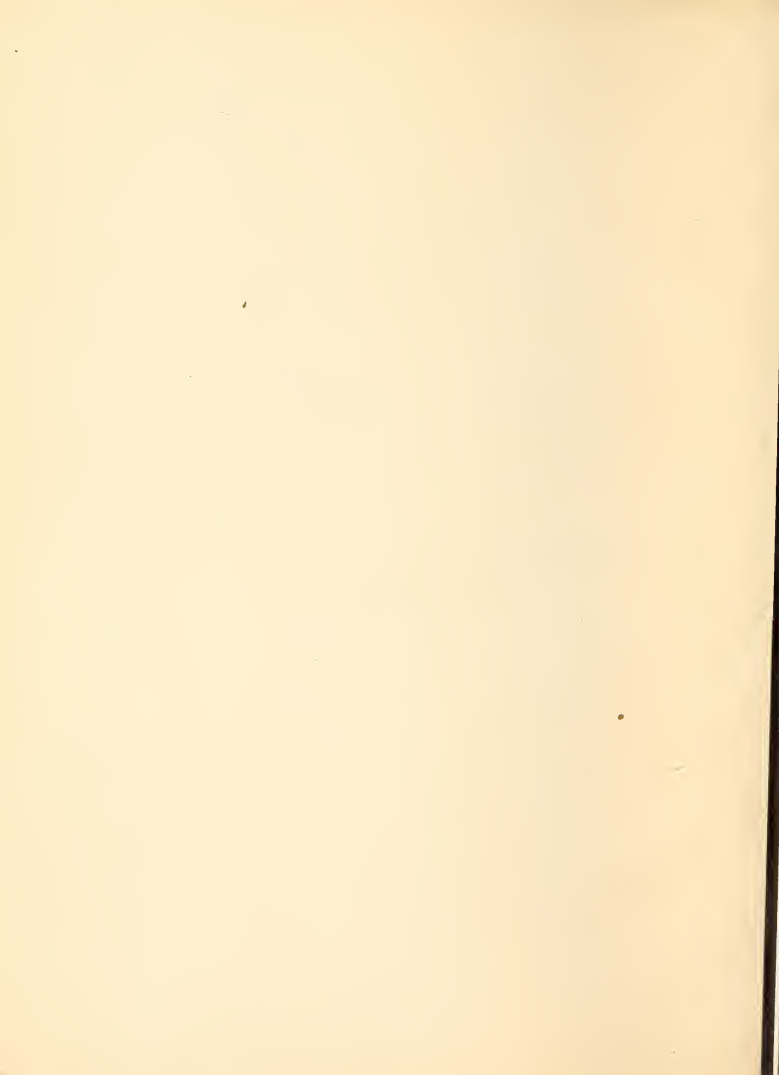
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IN OFFERING THIS LITTLE VOLUME
FOR THE USE OF THE MEMBERS OF THE
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THE AUTHOR HAS BEEN ENCOURAGED
BY THE EARNEST REQUEST
OF THE
BISHOP OF CONNECTICUT,
TO WHOM IT IS GRATEFULLY
DEDICATED.



PREFACE.

THE accompanying directions are designed chiefly as aids to religious meditation and self-examination. No amount of instruction can take the place of such personal reflection and devout meditation. This is the danger attending lengthy "offices of devotion," and voluminous "acts" of religious contemplation. They appeal merely to the mental being, in sentiments and affections, and are not exercises of the spiritual nature in the highest phase of human consciousness, enkindling its own faith and love. To this end the soul must be turned in upon itself, to test its own power of spiritual vitality, in voluntary efforts of divine affection and acceptance. It must learn to believe, hope and trust, not in accordance with formulas provided for such expression, but in accordance with the daily and varying wants and desires of its common life. Thus it must learn to lift itself unto GOD.



INTRODUCTION.

BEFORE thou comest to the Table of the LORD, dear Theophilus (if thou art, as thy name implies, a "lover of GOD,") take care that thou placest before thyself, and understandest well, the three things following.

First—That this is a *personal* act, and thou comest individually. Just as thou diest alone, alone to appear before the bar of GOD and give an account, thus alone must thou come to the Table of thy LORD. Do not therefore lean upon the companionship of friends to encourage thee; or be persuaded to draw near because thou seest others approach who are—as thou fondly thinkest—no more worthy than thou; or because thou desirest to accompany some one dear to thy heart; not thus, but remember that thou comest *alone*. None can stand between thy LORD and thee. He alone will look to see if thou hast the wedding garment, without which thou

hast no place at His Table. Bethink thyself of this, and place thyself face to face, as it were, with thy GOD, ere thou comest to sit down at His feast.

But remember, Secondly, that it is a *covenant* act. However individually thou comest, it is not as an individual that thou shalt remain. Thou sittest down to the same table where the Israelites of old "did eat angel's food," and thou drinkest of the same "Rock that followed them, and that Rock was CHRIST." Thus in this feast thou art made one with the vast company of the Church of the Redeemed, those who make a "covenant with Him in sacrifice." There thou sealest the atonement of thy LORD. Thou placest thyself in holy pledge beneath the shelter of His Redeeming Blood. It is thy spiritual Passover, thy true Manna, and,—if thou receivest it aright,—it will be thy "exceeding great reward."

But remember, Thirdly, it is a *sacrificial* act. In it thou summost up and layest hold upon all that sacrifice has ever contained or meant. As of yore slaughtered beasts were offered in their blood,—dead sacrifices unto GOD,—

emblems of the One perpetual Sacrifice which can alone take away sin,—so now, thy humbled body and penitent soul are in this act offered unto GOD as a “reasonable and living sacrifice unto Him.” Therefore, as by breaking the Bread, and pouring out this Wine, thou showest forth the death of thy LORD, so likewise in thy spiritual sacrifice thou claimest the remission of thy sins, by the strongest title, even that perfect sacrifice of the true Lamb, which alone taketh away the sins of the world. Solemnly, then, O Theophilus, bear this in mind ere thou comest to the Table of thy LORD; and pray that none of these things be wanting in thy preparation for that most precious Feast.

In Three Parts.

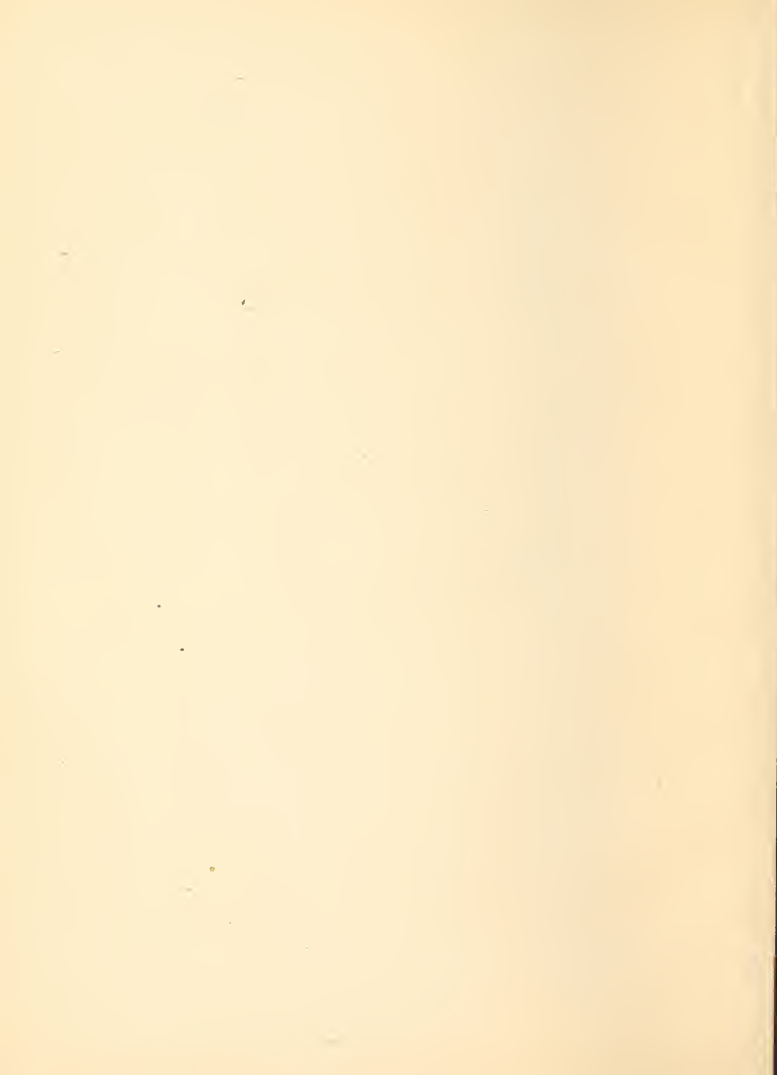


- I.—PREPARATION.
- II.—PARTICIPATION.
- III.—MEDITATIONS.



PART I.

PREPARATION.



PART I.

Preparation for Communion.

INASMUCH as the Holy Communion is the memorial of the One Sacrifice by which alone we dare to draw near to GOD, we have no covenant claim to its benefits except as pleading the merits of that precious Death. Therefore, we should desire in every act of solemn worship, to "show forth" that Death, in its divinest emblems; always wishing to connect—as did the apostles—the "breaking of Bread" with "the Prayers." A truly Christian soul will consequently endeavor to live in a state of constant preparation for this memorial. He will disabuse his mind of the impression that this precious covenant is to be an infrequent act, prepared for only at long intervals. He will remember that as his highest hope is bound up in the Incarnation of his LORD, and redemption through His Blood, so he will desire to be ever ready to plead

that "unspeakable gift," and as often as permitted to declare that holy memory. To this end he will endeavor, by the help of the HOLY SPIRIT, so to frame his life and conversation,—elevating the one and sobering the other,—that he may be ever ready to come, in a measure, "holy and clean" to that Divine Table.

By thus governing his daily life, and endeavoring to bring it into harmony with a spirit of worthy sacrifice unto his LORD, he will not fall into the mistake of arousing spasmodic feeling, supposing it repentance; or enkindling violent emotion, conceiving it to be Divine love. This is the special danger connected with infrequent communion, and periodic preparation. A season of overwrought severity in purpose, or excitement in feeling, is too apt to be followed by a corresponding period of relaxed attention and frigidity of soul. For this cause it is far better to strive for such a steady realization of the purpose of that Memorial as may extend through any interval, whether from month to month or from one LORD'S day to another. By bearing continually in

mind the sanctifying purpose of the Holy Communion, and connecting it with the daily devotions of the closet, much may be gained toward a true preparation for it. If at the daily meditation and reading of GOD'S word, a portion of time should be spent in self-examination; and if the mortification of self in besetting sins should be set before the mind, as carrying out the covenant of a living sacrifice, then indeed would much of such preparation be attained, and the devout Christian might hope to approach those Holy Mysteries, whenever celebrated, with some degree of "worthy receiving thereof." The words just used, however, suggest a necessary caution. The term "worthy" receiving, as enjoined upon all by the Church, is open to misconstruction in two ways. It may needlessly hold some back from the LORD'S Table, while it may lead others to draw near with vain confidence in themselves. To prevent such misconstruction, it is worth while to point out the fact that this "worthiness" urged does not refer to anything that can be *done* by the Christian, and therefore

does not indicate any position, of either attained merit or personal purification. The meaning simply is the *condition* of mind and heart as distinguished from any *position* of life and conduct. Whenever we approach the LORD'S Table acknowledging our position to be that of sinners, and unworthy to draw near as such; from our condition of earnest repentance and heartfelt sorrow and shame, we are worthy to come according to the terms that He has Himself proposed,—“I come not to call the righteous, but sinners to repentance.” In this light, the consciousness of sin and infirmity, instead of being a hindrance, is a prerequisite; and confidence in personal preparation would be a hindrance. Thus the soul is taught to cast all upon the LORD, as far as its position is concerned, and where its condition is to be assured, to look only into itself.

The use of this caution will be found in preventing an undue reliance upon personal effort toward preparation. It is undoubtedly the case that persons sometimes suppose that by expending a certain portion of their time in prayer,

acts of devotion, fasting, and other religious duties, they make a suitable preparation for Holy Communion. They incorrectly suppose that they can personally alter their position, and by these acts of devotion and religious duties, render *themselves* worthy participants, while in fact they can never change their position. As poor, unworthy sinners, must they ever come to the Saviour's board, for He has bidden them, after they have done all, say, "we are unworthy servants." It is the condition of heart and mind that is to be altered, and any religious duties, fastings or prayer, unless they render the heart more contrite, the soul more humble and the mind more dependent upon CHRIST, its LORD, are worthless indeed.

With such understanding, the following suggestions may be useful in preparing both heart and life for "worthy receiving."

Consider the disposition of mind to be striven for, as evidenced by the following:

I. HUMILITY. Very humble, indeed, should be the heart which is to be made an offering unto the LORD, and very

lowly should be the temper of mind in those who are to present themselves as guests unto Him whose language is, "Take my yoke upon you and learn of me, for I am meek and lowly of heart." To test the integrity of this disposition, examine yourself in connection with it, in the following particulars:

In *thought*:—Checking boastful and arrogant feelings toward others. Crushing vain appreciations of self. Subduing emotions of pleasure at the inefficiency of others, or undue satisfaction in your own superiority.

In *word*:—By guarding your lips lest they utter the language of pride. Refraining the tongue from proclaiming your successes. Subduing the language of even just contempt for wrong doings. Avoiding all extravagant speech respecting your own attainments, power, possessions or achievements.

In *deed*:—Cheerfully assuming humble situations and lowly employments. Patiently accepting unfavorable comparison with others. Seeking companionship with those in humbler walks of life, for their gratification. Frankly acknowledging your errors and short-

comings, even if not discovered by others. Making your dress and expenditures less than your taste might desire.

II. SINCERITY. A false offering will never be accepted by the LORD; yet he who is insincere in one thing, will be insincere in all. Therefore, to avoid insincerity, even in approaching the Table of the LORD, the Christian must strive after a reality of character manifest by both feeling and action.

In *feeling*:—By not expressing either in likes or dislikes a greater degree of emotion than is really felt. By graduating the preference and wishes habitually to their due degree. By carefully conforming the countenance and the carriage to the real feeling beneath.

In *action*:—By making the yea, yea, and the nay, nay, in all circumstances. Thinking of promises as sacred things. Avoiding doubtful situations as well as prevarications and deceits, even in small transactions.

III. CONTRITION. All the promises of the Gospel are made upon the foundation of Repentance, as being true contrition for sin; consequently, all

other dispositions of heart and mind are useless, if this true basis of sincere contrition be lacking. Such contrition is induced by tenderness of conscience toward either presumptuous or hidden sins, as follows:

Hidden sins :— Grieving over the weakness which has been betrayed into thoughts or wishes of evil. Sorrowing over the conscious, but unevidenced, ebullitions of wrath, envy, jealousy or revenge. Feeling a painful disgust toward yourself for thoughts of selfishness, even though repressed. Honestly and heartily hurt by the consciousness of a thousand obstinacies, irritations, longings and hatreds, hidden from every eye, but all open to the sight of your loved and Holy LORD.

Presumptuous sins :—Bewailing with deep abasement of soul the occasions in which you have willingly and knowingly sinned. Being ready to discipline yourself to any degree, in particulars where you have presumptuously transgressed the Divine Will or Word. Lamenting not merely the evil consequences which have flowed from some evident sin, but the wretched guilt itself, the "sinfulness of sin."

IV. CHARITY. This of course signifies the whole body of Love, manifest in its double relation toward GOD and toward Man. It is to be examined under the following heads:

Toward GOD:—Calling for the whole affection to be set upon Him, leaving nothing to be desired in comparison. Perfect submission to the blessed Will; entire satisfaction with His Providential care. Tender thoughts of His ceaseless love. Sweet remembrances of His Spiritual Presence. Grateful recognition of His guiding Hand. Outgoings of the heart in loving aspirations amid all the events of the day. Readiness to relinquish anything that conscience whispers would cross His Will.

Toward man:—By charitable alms and deeds. Listening patiently to the complaints of the poor. Supplying the needy by denial of personal enjoyment. Undertaking disagreeable offices for the comfort of others. Willingness to relinquish some desired object in favor of others, also desiring it. By patience—gentleness—long suffering.

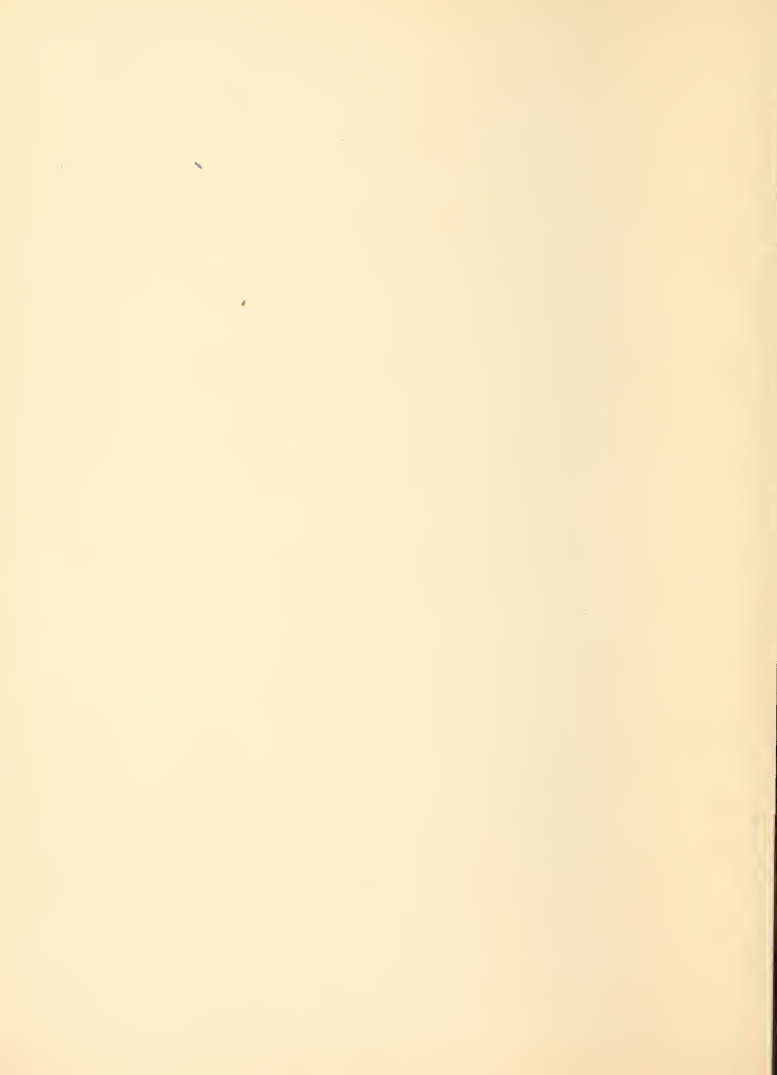
To this outline of self-examination in preparation for Holy Communion, may

be added the duty of considering *time* in relation to the Heavenly Will. The purpose of the Holy Communion is to "show forth the LORD'S death *till He come,*" and it necessarily involves a solemn consideration of the transitory character of our present life; the very short and most insignificant duration of our keenest joys and worst pains, together with a remembrance of the tremendous responsibility attaching to every thing received or enjoyed, as *to be reckoned for* at the last day.

If then, dear Theophilus, thou hast faithfully endeavored to prepare thyself in this wise, week by week living as "seeing Him who is invisible;" trying to feel thyself a "stranger and pilgrim" in this world; "looking for a city which hath foundations;" thou mayest comfortably draw near that Table of thy LORD, and notwithstanding thy consciousness of infirmity and sin, partake of the feast of His love, believing the accusation against Him, "This man receiveth sinners and eateth with them."

PART II.

PARTICIPATION.



PART II.

Participation in the Holy Communion.

THE first question that presents itself in this consideration is the oft-repeated one,—is it necessary to come fasting to the LORD'S Table? This is by many proposed as a *duty*, and is so represented in numerous manuals of devotion.

If we look only to the direction of the Word of GOD, the answer will be distinctly negative.* Nothing can be more clear than that St. Paul enjoins upon the Corinthian Christians, a participation in food, before coming to the LORD'S Supper, as being in some circumstances even a duty. It is true that this was in order to prevent those abuses which had obtained prevalence, in treating the Heavenly Feast as a common meal; nevertheless, it can be denied by none, that the apostle enjoins,—“if any man hunger, let him eat at home.” He evidently does not consider it a lack of reverence to have done so. In fact, it

* Note 1 in Appendix.

is while urging a greater reverence for those Holy Mysteries, that he gives this command, and to the special end that all may come rightly discerning the "LORD'S Body." We may therefore conclude that fasting before Communion was not of apostolic prescription.

Neither do we find in the age succeeding the apostles any token of such custom prevailing. If we accept the testimony of many early Fathers, the Agapœ, or feasts of love, were meals taken in common in the Churches, immediately before Holy Communion. They seem to have come in as a fulfillment of that apostolic injunction before quoted, and it is very probable that they first had rise in imitation of the supper eaten by our LORD with His disciples immediately before the institution of the Eucharist. In fact, it is not until after the third century that any trace of such a custom is found, and still later ere any direction or injunction had place. Considering this, and also considering the advanced hour of the day at which the Communion has come to be celebrated, it would

seem that there is little reason to enjoin the habit of communicating fasting as a *duty*. The fact of having broken fast as usual in the morning before communicating, need in no wise affect the reverence with which we receive, or, as St. Paul clearly shows, add to, or take from, our worthily discerning "the LORD'S Body." As a matter of personal discipline, and used simply as a means of controlling bodily appetite where we are conscious of weakness, it may indeed be a useful exercise, and in particular cases, a great benefit; but as a duty prescribed for the worthy receiving of the Holy Communion, and as a proper preparation for it, it is surely not to be demanded.

Next, it may be asked, is attendance upon public morning prayer (called the service) with a sermon, absolutely essential before communicating, so that we should not go to the latter without having been present at the former? No. The office provided in the Prayer Book, and especially devoted to those Mysteries, sufficiently prepares the mind and soul for the Holy Rite. If, therefore, pressing duties at the home,

or infirmities of the body, prevent attendance upon the entire morning service, in connection with the Communion, do not fail, if possible, to be present at the latter. Though you cannot attend the full period of public prayer and praise, you can at least let your heart be lifted up with heavenly thoughts, anticipatory of that precious revealing of your LORD to which you look forward.

And, when the time of celebration has come, when in your dear LORD'S House, before your eyes are spread the Holy Symbols, and His Table offers you angel's food; let your whole soul bow itself in humble adoration before Him, saying in sincere abasement,—“LORD, I am not worthy that thou shouldst come under my roof.”

Listen, with a chastened heart, while the Priest of your spiritual household utters the Church's exhortation, and, “consider,” as you are bidden, the duty of self-examination. “Judge,” as you are warned to the condition of your own soul. “Repent and believe,” as you are taught, in accordance with the Gospel terms, and above all, “give

thanks," "submitting yourself wholly to His Holy Will. Then kneel down most humbly to confess your sins to Almighty GOD. Do not merely bow the head or incline the form. Surely this will not express your abasement? No! down upon your knees, "devoutly," humbly, realizing that you are about to make confession to Almighty GOD, the Eternal Father, who cannot look upon iniquity: a confession of sin, too, whose "burden" you acknowledge is "intolerable." In such case, what else can be your position, but one humbled in the dust, and with the despairing cry of a heart whose all hangs upon the promise of Atoning Love, beseeching,—“Have mercy upon us, have mercy upon us, most merciful Father, for thy Son, our LORD JESUS CHRIST’S sake, forgive us all that is past.”

If such has been your true emotion, with what intense thankfulness will you hear the promise of GOD confirmed by the lips of His appointed Ambassador, as the forgiveness of that sin is declared unto you. In the absolution so pronounced, your soul will recognize the precious utterance of your Redeemer

Himself breathing into your ear, as the accents of ineffable love: "Thy sins be forgiven thee, go in peace." Most "comfortable" then will indeed be the words that follow with their iteration of gospel grace and mercy through CHRIST our LORD, and you will be prepared to "lift up your heart" and with "Angels and Archangels" glorify, adore and give thanks.

Now the solemn mystery more fully unfolds; let your heart attune closely unto it. While you still remain upon your bended knees with the humility befitting even a pardoned sinner in the especial presence of his GOD, take the prayer of humble access for your own. He who ministers at that Holy Altar, ministers in your name and so *for you*, but not *instead of you*. Do not let the fond, foolish notion possess your mind that he,—the man,—is vicariously offering your prayers unto GOD, and that you have only to listen and assent. Not so. *Pray yourself*. While as Priest of the congregation he offers the incense of your prayers, and with his voice spreads them before GOD, it is the part of *your* faith, *your* love, *your* devotion,

to float up those words to the Divine presence, making them powerful for blessing from Him; and so your earnest intercession and soul-fraught following the words uttered by the Priest, shall make them efficacious to obtain the blessings that are implored for you and all the people of GOD. Think, therefore, what a transcendent petition you offer, when by his lips you implore "Grant us—so to eat the Flesh of Thy dear Son Jesus CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." Sinful! Ah! indeed, how weak, sinful, and infirm! Yet, even these can be made clean by Him; and when in living faith, with holy love and humble penitence, you eat that Bread and drink that Wine,—even He Himself shall be received into your soul. You shall verily eat His Flesh and drink His Blood, by that wondrous and spiritual apprehension in which so great a mystery is effected as that your soul shall by the Holy GHOST be cleansed from all sin, and by that Comforter, He—the CHRIST, the LORD—"dwell in you and you in Him."

Now that the prayer of unutterable humility is ended, you have for a little time to assume the position of a listener. The solemn consecration, or setting apart of the symbols of the Saviour's Body, and Blood to their holy operation, ensues. Look on with reverence and religious awe. True, it is no miracle,—no transformation of substance that you shall behold;—simply bread broken and wine poured out, still remaining truly bread and wine, and yet by covenant promise so taken by Him and made instrumental to inward grace and filled and inhabited by the Holy GHOST,* that like the bush in the desert which remained unconsumed yet burning with the Divine glory, this unchanged bread and wine shall manifest to every believing soul the richness of that Divine Presence, which is "CHRIST in you the hope of glory." Therefore, the command given to Moses may well be kept in mind,—“Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”

With such reverence then follow the

* Note 2 in the Appendix.

Oblation and Invocation. Consider the deep solemnity of the Sacrifice so consummated. These creatures of bread and wine are offered and presented unto GOD in memorial of what? The Body and Blood of the true Lamb expiating the sins of the world. In your name the Priest, according to his office, presents them before GOD, as a memorial of that sacrifice; but *not that alone*. Through those emblems of the crucified Lamb, thus spread forth in the Divine Presence, you entreat Him to accept your body and soul a living sacrifice, consecrated unto Him. Whereas, the Jew brought his dead emblems of the same atonement, and pleading them before GOD, obtained even in gross carnal type, remission of sin through this same Lamb; you bring your spiritual sacrifice of a living body and soul, and in the pure emblems of bread and wine symbolizing the One Atonement, you plead the same Death for your acceptance and the remission of your sins. Appreciate then the intense significance of the words you utter,—
“We, Thy humble servants, do celebrate and make here before Thy Divine Ma-

jesty, with these Thy holy gifts which we now offer unto Thee, the memorial Thy Son hath commanded us to make." These emblems, which you afterward call His "gifts and creatures of bread and wine," do thus show forth the LORD'S death and represent unto the Divine Majesty the only available sacrifice for sin; and, while they remain bread and wine, you yet pray that they may realize to you—worthily partaking—that which they cost, the most precious Body and Blood of CHRIST.

Now all is complete. The offering is made, the sacrifice presented before GOD, and it only remains that you come to feed upon the heavenly food; and as you partake, in bread and wine, of the emblems of that slaughtered Lamb, by living faith realize the object of your prayer, and feed spiritually upon that "Flesh which is meat indeed and that Blood which is drink indeed." First, the officiating Priest is to communicate. When he kneels, yourself kneel humbly down and try to comprehend the situation in which you are placed. The silence of the house of GOD, the hush which comes upon the kneeling assem-

bly, may aid you in realizing the deep spiritual mystery in which you participate. No longer your own, you are an accepted sacrifice. Pardoned and cleansed, even as you were first purchased, you are as the temple of the Holy GHOST, GOD'S wholly and alone. Therefore, He comes in to consummate that to which you are pledged. You are to become a partaker of angel's food, and have "GOD dwell in you." With what inexpressible tenderness must your heart overflow, as you realize this! How sweetly this consciousness will permeate your whole being, and enkindle a flame of Divinest love! Say it over to yourself, as the echoes of the sweet song of your Beloved,—“He who died for me, even He who died for *me*, comes unto me, saying, “To-day I must abide in thy house; my Beloved is mine and I am his!”

By such meditations, this short space of solemn silence and prayer may become most precious to your soul, and your whole inner being more fully harmonized to the sacred mysteries in which you engage.

But the period passes and the congregation begins to approach the sacred

Table; rising from your knees, you hold yourself in readiness to draw near. In many parishes it is customary (and a very good custom it is) for those nearest the chancel to approach first, a sufficient number from the front seats going forward at one time to surround the rail, and the next nearest following in regular succession. Notice this, for if you are a young communicant, it may save you perplexity. If you are seated in the middle or lower part of the Church, give yourself no anxiety during the earlier period of administration. You need not be on the watch to see where you shall secure a place. Avoid the habit of gazing at those who are going to, or coming from, the LORD'S Table. It is a temptation to many errors. Peculiarities of person, of carriage, even of dress, will come to be the subject of your thoughts, instead of those deeper and holier themes, which ought to fill your heart. Spend this time in reading your Bible, or Prayer Book, or some suitable meditations. [Part III.]

When those who are in your immediate neighborhood begin to go forward,

take your turn and place for advance. But first *remove your gloves*. Too many forget this simple necessity of true reverence, and come to receive the sacred food as they would not receive common food from a friend. Remove *both* gloves. It is not too much to do as a token of humility and devout feeling. One glove taken off is a lazy sign of respect. Also, leave your Communicant's Companion in your seat. Excellent helps to devotion as these books are during the service, they cannot be so useful at the Chancel rail. It is better not to attempt to engage there in any act of devotion. Defer that until your return to your seat.

If when you reach the chancel, all places should be occupied, do not be concerned. *Stand** invariably until a vacancy occurs, and then kneel in the place nearest to the administrator. When you kneel, do not stoop forward, bowing the face in the hands. Doing this will leave you uncertain as to the approach of the Priest, and compel him to attract your attention. Kneel erect, bowing the head reverently, and closing

* Note 3 in the Appendix.

the eyes to prevent distraction of thought, but placing the arms upon the rail, and the hands within and across each other, ready to receive the Bread or Cup. If you do this, your thoughts may be entirely abstracted from the surrounding circumstances, and engaged in devout contemplation. When the minister approaches he will place in your hand the Bread or the Cup, so that you can convey either to your lips without disturbing the quiet of your spiritual meditation. When you receive the holy symbols, and hear uttered the solemn prayer, "The Body of our LORD JESUS CHRIST which was given for thee, preserve thy body and soul to everlasting life," endeavor to realize the precious nature of that promise. Do not mistake this prayer for a declaration, affirming the mere bread then offered to be the Body of CHRIST, lest you should be tempted to the fearful sin of "bowing down to *it*, worshipping *it*, and saying unto *it*, "Deliver me, for thou art my GOD." No! avoid this danger, remembering that it is only by faith that you can feed on CHRIST, and while by consecrating

power, in sacramental grace, that bread becomes *to you* indeed the sure pledge of the Divine Presence, so that you may in heart as truly "feed on Him," as in body you feed upon the bread and wine, yet these elements remain as they ever are, only "gifts and creatures" of God.

At this moment, however, do not attempt any protracted act of devotion, or exercise of prayer. Let your thoughts rather be fixed upon the blessed purpose of that receiving. Let the tender memory of that Saviour's adorable love be placed before your mind. Picture the bruised Body and poured out Blood of the Sacrifice once made, and alone availing to take away sin; and as you bring that transcendent scene before your closed eyes, let the language of your soul be with the adoring Thomas, "My LORD and my GOD!"

After you have thus communicated, retire to your seat, and there, humbly kneeling, pour out your soul in free and full thanksgiving unto GOD for this "unspeakable gift." Recall the temptations and trials, as well as the short-

comings, that you have experienced since your last receiving of this Holy Communion, and pray that the feeding upon CHRIST may indeed strengthen and refresh your soul, so that you may for the time to come more vigorously run in the path of GOD'S commandments. Implore a fuller impartation of that Holy GHOST. Entreat a more constant realization of the Divine Presence, so shall your thoughts, words and deeds be sanctified as "seeing Him who is invisible."

You will find this season also a most precious one for *intercessory* prayer. Remaining upon your knees after you have finished your personal thanksgiving, you can avail yourself of the time elapsing in the communicating of others, to remember in intercession any for whom you especially desire to plead. Do not fear to continue upon your knees. It certainly will not cause surprise to any reverent heart. This is the time of the promise beyond all others; and as by the token of that solemn Sacrifice you dare come before GOD pleading and entreating for those you love, you may feel sure that those entreaties

will be borne to the Father's throne and answered according to your needs; for having this High Priest, you may come boldly to the Throne of Grace.

When all have communicated, and the Priest has reverently covered the remaining elements, be ready without any bidding to join audibly and heartily in that prayer taught by our dear LORD Himself, and humbly to return thanks for the blessing which has been bestowed. Then as the pealing strains of the Gloria in Excelsis are placed on your lips, let heart and voice unite in that exulting thanksgiving. Your soul overflowing with adoration, love, joy, hope and peace, how fervently you can sing: "For *Thou* only art holy, Thou only art the LORD. Thou only. O CHRIST, with the Holy GHOST art most high in the glory of GOD the Father!"

Communicating in this wise, dear Theophilus, thou wilt find indeed the strengthening and refreshing of thy soul, which these Divine Mysteries are given to convey. Thou wilt fully understand how this Death and Sacrifice of thy LORD which thou hast commemorated, is at once the beginning and the

ending of thy heavenly hope. So wilt thou learn to build all upon Him as thy Promise, thy Peace and thy "exceeding great reward."

But is it always necessary to communicate thus by a full reception of the Holy Elements? May we not find it sometimes better to be only spectators, while assistants, as it were, at these Holy Mysteries? Perhaps,—through the week preceding the celebration, we have been heedlessly betrayed into associations, so unsuitable to the tone of mind requisite for devout participation, that we feel unprepared to touch that Heavenly food, or to receive that Body and Blood of CHRIST. Under such circumstances, cannot we make what is called a "spiritual communion;" participating in all the prayers and praises, having a longing desire for the spiritual blessing, and yet refraining from actual receiving of the elements as being ourselves unprepared?

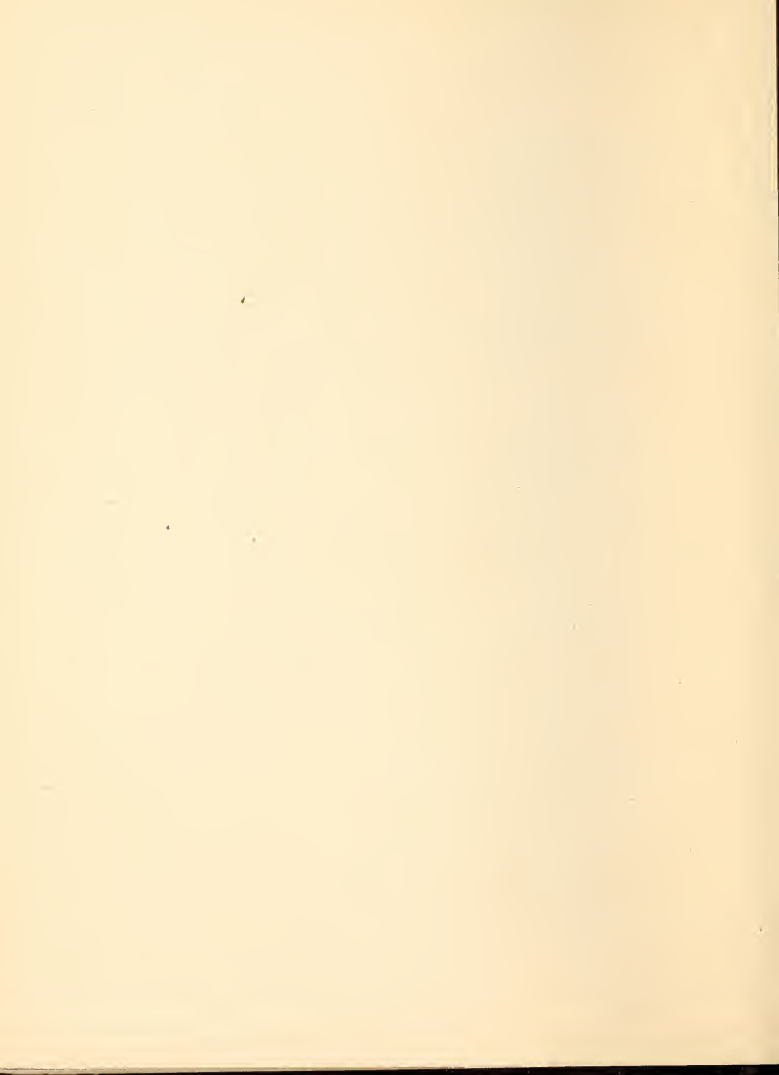
To this question the answer must be unquestionably, no! If we are guided by the teaching of our liturgy, or the example of the early Church, we shall discover that there is no mediate course;

either we are worthy and so bound to communicate, or else through determinate and unrepented sin we are unworthy, and then bound to abstain. As the blessed LORD dismissed the hardened and unrepentant Judas before the institution of the Divine Mystery; and as in the early Church the lapsed and unreconciled were warned by the sub-deacons to depart before the celebration; so also it is wise and well now that those who through unrepented sin, or conscious wrong, hatred or malice, are not prepared to communicate, should withdraw from the holy celebration. If there be no such hindrance, then it is our "bounden duty and service" to receive those touching emblems of the Redeemer's love, and we cannot, in the fulness of its meaning, communicate short of receiving. Nay, so strongly did the early Church feel respecting this, that more than one Council enacted canons forbidding clergy or lay persons to be present at the Holy Mysteries without receiving, and one of the most eloquent passages penned by St. Chrysostom in his homilies is directed against those who did

not wish to receive the Sacred Symbols and yet desired to be present at their offering. Our Book of Common Prayer recognizes no other communion than that of receiving the holy food, and what is understood by some as a "spiritual communion" has no place in our liturgy. The only resembling direction is in the Communion for the Sick, where the rubric directs the Minister to assure the sick person that if he be prevented by lack of company, or any unavoidable cause, from receiving the celebration, he may, by deep devotion and earnest faith, spiritually partake of the Body and Blood of CHRIST as truly as though with his lips he received the bread and wine. In fact, *where they could not be had*, the Church has ever taught that a living faith and glowing love do as *really* and truly give spiritual communion with CHRIST as any sacramental outward sign. Hence the early fathers speak of spiritual Baptism as well as spiritual communion, signifying this very union with the LORD in that higher spiritual relation which, independent of the outward sign, GOD in His mercy can afford to every yearning

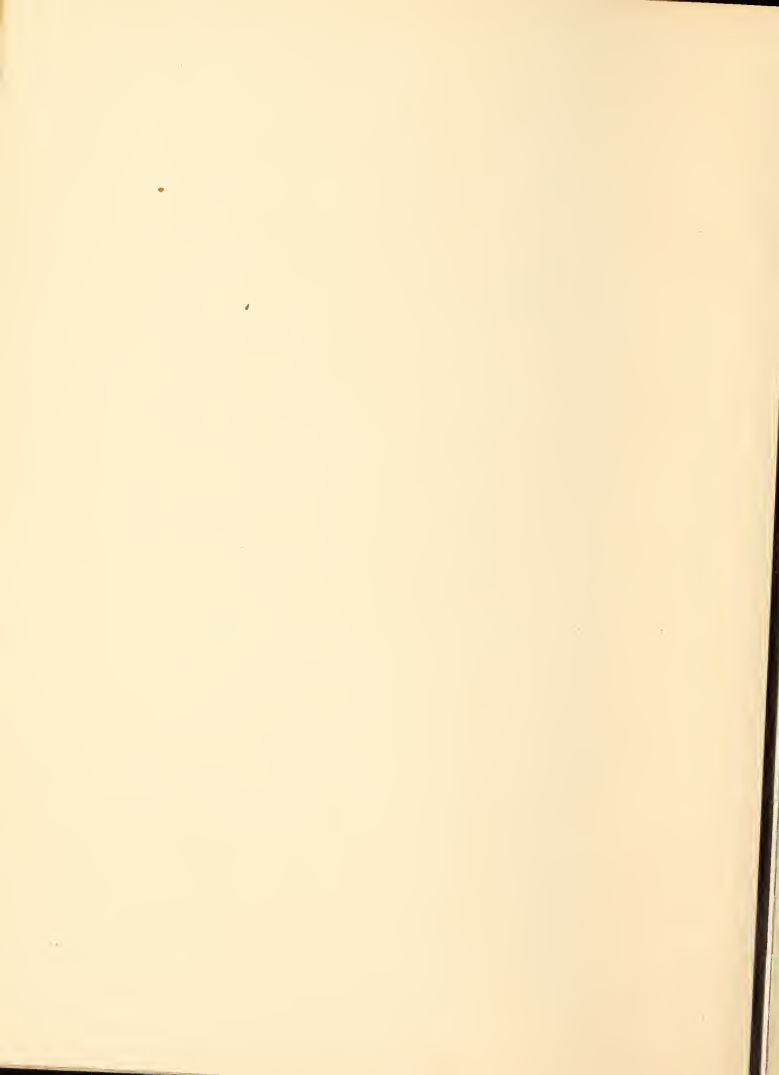
soul unable to fulfill the exterior conditions.

It would seem then that there could hardly be a greater error than the one of making the Holy Communion a spectacle, exhibited (however reverently) to those who only look on and refuse obedience to the direct command of their LORD, "this do in remembrance of me." It seems to meet exactly the apostle's term of "will-worship," by giving to the individual will the choice of degree in obedience, while yet assuming the position of most marked reverence and a pretension to the devoutest humility in worship. If what was said on page 19 respecting preparation, be borne in mind, dear Theophilus, this will not trouble thee; for thou wilt understand that the preparation necessary is not obtainable of thyself, but of thy LORD, and that humbly, penitently, longing for that sacred food, thou never needest to go away, for His own words are, "I am the Bread of life; him that cometh unto me I will in no wise cast out."



PART III.

MEDITATIONS.



PART III.

Spiritual Meditations.

MEDITATION I.

This do in remembrance of me.—*Luke xxii, 19.*

IN remembrance of Thee, dear LORD, is this precious feast established, and with full consciousness of this I come to Thy Board. I receive this Bread and drink this Wine “in remembrance of Thee,” and do Thou grant that the sweet memories which cluster around this holy covenant may be graven on my heart!

Thus, then, I “remember” the infinite LOVE which, prompting Thy life, manifested in Thy existence, was sealed in Thy Death. Love—how tender, how divine! “Having loved His own, He loved them unto the end,” even this, end of the broken Body and spent Blood! Surely the only reckoning of it can be in Thy own words, “That the love wherewith Thou hast loved me, may be in them, and I in them.” Be-

ing thus the love of a GOD, it is at once Omnipotent and Eternal. It is the same Divine fount of compassion from which the Israelites drank in the wilderness, and by which, through long ages, the people of GOD were borne, carried, sustained and preserved. It is the same Love which, through the unnumbered progressing ages, down to the last day, shall comfort and bless every fainting spirit leaning upon CHRIST. Is not this indeed the love of a GOD? Could anything less than an Almighty pity compass such a comparison? Could anything short of Omnipotence grasp such a beneficence? Surely not; therefore it is a *Divine* Love, dear LORD, that I "remember" as flowing in the Water and the Blood from Thy wounded side. I may cast myself, body, soul and spirit, into it, as into an ocean of mercy illimitable, and may bathe my sin-polluted being in it without fear of contamination; for all my sins and infirmities, ten thousand times ten thousand though they be, are but as a speck, or viewless atom, beside the boundless infinity of that forgiving love; love omnipotent and Divine!

It is well that I should "remember" this, that so the too keen consciousness of my own unworthiness shall not crush out my hope. Relying upon the infinitude of that love, as a GOD'S love, I shall be able to withstand any doubts that the tempter may prepare, founded upon my own sinfulness and shame. When these miserable conditions of my being come before me and the tempter of souls puts into my lips the suicidal utterance of the Apostle, "Depart from me, for I am a sinful man, O LORD," then the remembrance of the Divine nature of that Love shall come in as my comfort. Whatever be the turpitude of my sin; however extreme my wretchedness and my shame, it is absolutely as nothing, yes *nothing*,—beside the infinitude of that love which, as the being of my GOD, is boundless, and as His nature, inexhaustible. Whatever I am in error or wrong, I remember to the heart of penitence and contrition, this forgiving love is *Divine*.

Nor is even this all. To comfort my trembling soul, I may also "remember" that this love is really human. Were it Divine only, how could I approach?

Even tenderness, which is eternal and boundless, how can a creature embrace, or by what instrumentality grasp? While I am painfully conscious that nothing less than this can reach my case or wash my guilt away, yet how could I *lay hold* upon the love of Eternal GOD, a "Spirit whom no man hath seen or can see?" Nay, it is only by memory of my crucified LORD that I can hope to reach up to that love; for thus I see Him very near; GOD of GOD, yet bone of my bone; Light of light, yet flesh of my flesh; King of Kings, yet brother of my heart; LORD of LORDS, yet husband of my soul. Sweet memory of the human love of my LORD; a love so lowly and poor, yet enriching my whole being; one so weak as He bows His head and dies, yet strengthening me against every power that sin and Satan can wield; one dead and buried in a tomb, yet imparting to me vitality and immortality. This is truly a human love and thus cognizable by my being, and like oil it flows into my wounded heart. Having partaken my nature, surely He knows each struggle that I make, and can understand even those

sad doubts and fears that sometimes shake my faith; for I remember that He cried on that awful cross, "My GOD! why hast Thou forsaken me?" To this love I can come with the assurance that it is not beyond me; but "as in water face answereth to face, so the heart of man to man," and in CHRIST my Redeeming LORD, I find a brother's love. As man; thus I "remember," dear LORD, Thy marvelous conception and birth; Thy wonderful infancy and childhood; Thy sorrow-filled manhood and thirty years of endurance and unutterable patience; Thy anguish, Thy passion, Thy bruised Body, Thy pierced side, Thy human horror and mortal death;—all transcendent guarantees to my ransomed soul, and the "cords of a man's" love whereby Thou bindest me to Thyself.

Such shall be my remembrance of Thee, most adorable LORD. In this holy covenant during this Divine Mystery, I will go back as Thou biddest me to these tender and sweet memories. I know, indeed, that Thou art present to heal with Thy divine fulness even now, and that in the bread and wine that I

am about to partake, I shall receive the Holy GHOST the Comforter, by whom Thou art presented unto my soul, and so Thou wilt dwell in me and I in Thee; yet it is not upon this alone that Thou biddest me dwell. I am to do this in "remembrance" of Thee, and I have no right to make this so present a reality as to preclude a remembrance of what Thou hast already endured for us. No,—back-looking to the past, I am bound to "remember" what Thou hast undergone, and to bring before my soul as a solemn memory the awful sacrifice that Thou didst once in the flesh consummate. A sacrifice complete, perfect, "finished," as Thou hast declared; the remembrance of which as so perfect and past, is pleaded now in these symbols, and this bloodless sacrifice, as the only ground of propitiation for my sin and atonement with GOD.

Help me thus to remember Thee. Blot out, dear LORD, the pressure of vain and present things, as well as all the crowd of carking cares which come thronging to my too yielding heart. Let me go back in fond memory to that most awful day when for me Thou didst

agonize upon the fearful cross. Even now in feeble type I have it all pictured before me. In those dumb emblems (silent preachers of Thy wrongs) I see again Thy voiceless pangs. No more silently does that broken Bread lie open to my sight than didst Thou, bruised and mangled, lie before Thy persecutors dumb. That poured out Wine no more freely flows within those sacred vessels, than Thou didst pour Thy precious Blood from hands, from feet, from side, in all abounding Love. Wash me in it, O precious LORD! Bathe my soul in its sufficing stream! So "come unto me, O Thou whom my soul loveth," unworthy though I be. Cleanse me, help me, keep me, fill me with thy presence all Divine; say to my soul, "I am thy salvation," and so LORD, with heart and soul I will indeed "remember Thee."

MEDITATION II.

I will receive the cup of salvation and call upon the name of the LORD.—*Psalms cxvi*, 13.

THE cup of salvation is about to be offered unto me; shall I receive it

aright? All the transcendent benefits of a Saviour's sacrifice are about to be sealed unto me; shall I justly embrace them? Let me consider this ere I approach and "put forth my hand to thrust it into my Saviour's side, "that so my' faith in His sight may not be reproved.

Salvation is the aim and end of my present act. Salvation consigned in a Saviour's Blood. Salvation in a two-fold relation, from sin *here*, from eternal death *hereafter*. Let me not forget this double blessing, for like twin stars they shine unitedly, glittering with the rays of Heavenly glory. The one cannot exist without the other. The common thought indeed is limited only to the latter, and so too many, Christian people even, conceive of salvation as complete in the assurance of eternal life at the last day: an individual escape from eternal condemnation. Let me endeavor to avoid the temptation to this selfish individualism. Such individual escape was not all for which that Divine Sacrifice was offered. While He, the Lamb of GOD, tasted death for all men, and to secure for them "the power to

become sons of GOD," yet no less clearly are we told that He came to "save His people *from their sins.*" Is not this the very salvation that I need? Is not this the salvation which must first bless my soul if I am ever to taste of the water of the river of Life that floweth from the Throne of GOD? Truly so; for now I am bitterly conscious of sin. How dark is the view that my natural state and condition open to me; a child of wrath and estranged from GOD, under the dominion and power of all sinful feeling and desires. Nay, how glimmering and twilight is even the comfort afforded by my precious Baptismal covenant; just because I see sin still daily and hourly staining its pure promise, and a perfect cloud of transgressions seeming to interpose between my soul and the pledges of that blessed Sacrament. Therefore it is this sharp consciousness of sin now presses upon my heart—sin in its crushing weight as "exceeding sinful." I do not, alas! always feel it thus; nevertheless, *now* it does stand thus before me; for now I see it in the light of Jesus' love and my dear LORD'S agonizing suffering from

it; therefore, it is with truth that I have said "the burden of it is intolerable," and I do indeed abhor myself in dust and ashes. Who then "can bring a clean thing out of an unclean?" "Who can deliver me from the body of this death?" I thank GOD, Jesus CHRIST my LORD. I will "look unto Him," I will "call upon Him," and receive the cup of salvation, and so, partaking of His atoning blood, I shall be saved even from my sins. Now, in their presence and power; now, in their misery and shame; now, in all their apparent dominion, I shall be saved. "Sin shall no more have dominion over me," and in all these things I shall be "more than conqueror through Him who hath loved me." What thanksgiving then shall I render unto my LORD "for all the benefits He hath done unto me?" None other *can* I give save to receive the cup of salvation and call upon His name.

It is therefore true, O my soul! that this inestimable benefit, through the adorable sacrifice of thy blessed LORD, is a salvation from the power of sin as well as its punishment. "Lift up then

the hands that hang down and the feeble knees." *Sursum corda* with thanksgiving unutterable, for "this day is salvation brought unto thy house." "The enemy shall not triumph over thee." However dark has been the past in its catalogues of offence, or fearful looks the present with its heavy chain of evil habits, the cup of salvation comes now to thy lips and sin shall be destroyed. By the power of the incoming Holy GHOST, the Sanctifier, thy indwelling CHRIST so revealed shall give thee life from the death of sin, and power to stand against all the wiles of the devil.

Nor only so; but *because* of this, the further blessing comes in, of salvation from the punishment of sin. I thus obtain promise of an inheritance among them that are sanctified; escape from eternal condemnation, and life with CHRIST in GOD. This cup of salvation contains the Blood of Him who declares, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" it therefore seals to me the assurance of my eternal life. By this I know that

“He hath not given me over to death.”
 “I shall not die, but live” to eternity,
 and “declare the works of the LORD.”
 Miserable, insufficient, unworthy creature as I know and confess myself to be, and one in “whose flesh dwells no good thing,” yet received in humble penitence and adoring faith, by this cup of salvation I am assured, as my GOD is true, I shall be His “on that day when He maketh up His jewels.”

MEDITATION III.

They drank of the-spiritual Rock that followed them, and that Rock was CHRIST.—*I Cor. x, 4.*

THE shadow of a great rock in a weary land was David's type of the Divine protection, and the Almighty's care of those confiding in Him; and while a type most fitting and beautiful in relation to the circumstances in which His people were generally placed, and especially considering the circumstances of the life of David himself, yet there is in it a fitness far beyond the mere temporary and local application which David thus could make, and one rendering it perfect in its picturing be-

yond anything that the Royal Psalmist probably conceived.

For by the passage of St. Paul in his Epistle to the Corinthians, we learn that in the history of GOD'S chosen people, even so far back as their sojourning in the wilderness, there was given such a typical representation of that Divine care in its absolute perfection. As the perfect type of the more perfect anti-type, the Rock in the wilderness by which the thirst of the dying Israelites was assuaged, stood—we are taught—as the representation of CHRIST, who was and is the only fountain and supply to all thirsting souls in all time; from whom alone can be gained the succor needed or the shelter craved.

How sweetly does this come to my remembrance as I draw near to this blessed provision for my spiritual wants, made by my blessed LORD. I now come to drink of the true Water of Life, and partake of the Manna which is Angel's food; and so I have a spiritual Rock that follows me in my journey through this world of sin to the heavenly Canaan; a Rock that is my Shelter and my Strength. It was really this

that all those thousand years ago the Almighty love pictured and foreshadowed by the smitten rock in the wilderness, and by that type the riven side of my crucified LORD was displayed as the Shelter and the Nourishment of His people. It was, as it were, a prophecy of the Divine fulness to be found in Him, who Himself declared "Whosoever shall drink of the water that I shall give him, shall never thirst, but the water that I shall give him shall be a well of water springing up unto everlasting life." Dear LORD! it is thus that I come unto Thee. Thirsting for that living water which Thou alone canst give, I seek Thee, the Eternal Rock, and crave supply for my wants. Like the Israelites, I, from the midst of a dry and barren land, where no water is, seek the living waters of that Holy GHOST, which coming into my soul, the Sanctifier and Purifier, Thy Spirit and Thy Gift, is the Witness of Thyself, the conveyance of Thy presence, and thus of Thy Body and Thy Blood. It is this I need in my present trial. The life of daily temptation which I find so exhausting to spiritual vitality and strength, the cares and anxieties, the

pleasures and follies of this barren land, dry up my soul. All within is hard and withered. The enjoyments that I have most craved; the pleasures that I have too eagerly pursued, and through which, alas! I have at times almost lost sight of Thee; things that I have sought, blindly dreaming that thus they could quench my thirst; these have proved waters of Mara, bitter—oh! very bitter—to my taste. I cannot drink of them. They do not satisfy. Here, before Thee and kneeling in sorrow and shame, the very remembrance is distasteful, and I feel that the pursuit of them has seared my spiritual being. Nay, even the daily duties of my existence, which as such Thou hast enjoined, have with their constant round enfeebled the strength of my spiritual aspirations. Let me draw near to Thy Holy Side, my Rock and Strength; and where the cruel spear has pierced, and whence the Blood and Water flow, let my cold, hard heart approach and gain the cleansing Blood, that shall purge it from all its guilt; drink the living water that shall be in it, a well of water springing up to eternal life, and so by faith be saved.

MEDITATION IV.

Ye shall drink indeed of my cup.—*Matt. xx, 23.*

THERE must be a deep significance in these words of our LORD to the two eager brothers who asked of Him a promise of special participation in His future glory. Not checking at once their presumption (doubtless from consideration of the strong faith underlying it), He simply promised them, in advance, the two Sacraments—Baptism unto Him and Communion with Him—in a higher sense and with a deeper mystery than the general impression would convey. It may be well for me to ponder upon this now, for it may give me light concerning this Holy Communion of His Body and Blood.

What then was that communion or participation which He so solemnly promised them, “Ye shall drink indeed of my cup?” The Baptism was unquestionably a baptism unto blood, and signified the anointing that they should receive, when in the martyr’s place they should, by their blood poured out unto death, be baptized even as He was in death. The Communion of the cup

is therefore doubtless a participation in that Sacrifice which He was about to offer, by sharing His holy Sufferings in the spirit with which they were undergone. It somewhat resembles that general command given, "He that will come after me, let him deny himself, take up his cross and follow me," but I think that there is a marked difference in this demand; it is an actual communion with CHRIST in the very spirit and mind of that awful Sacrifice of His, by which they who do share it become "partakers of His sufferings," and so "fill up that which is behind of His sufferings." Of course I do not conceive this as at all touching the vicarious nature of His Divine Sorrows, nor the transcendent meaning of His unutterable Atonement, for in these He was utterly alone because He alone was Divine; and they thus pertained only to Him in that highest sense by which He is said to have "trod the wine press alone, and of the people there was none to help." But it is true, also, of the participation with Him in that utter sacrifice of self, and foregoing of His own will, which we may reverently say

gave the value to His sufferings and the beauty to His sorrows, for that they were wholly *voluntary*. It was His own declaration, "No man taketh it [my life] from me, but I lay it down of myself. Therefore doth my Father love me." The freedom and fulness of which offering is expressed when He says, "I therefore come to do Thy will, O GOD." So likewise, they who are to partake this higher and closer communion with Him, and share His cup, and drink His bitter draught, and feel His sorrow as if even unto death, must learn a similar sacrifice of personal will, and an utter renunciation of self. They must have become familiar with His holy utterance, "Not my will, but Thine be done." They must have discovered both the sweetness and the anguish of *freely and voluntarily* relinquishing comfort, enjoyment, ease and all present good, for the good of others, in the single-eyed purpose of sharing His cup; drinking with Him; a *communion in His sacrifice*.

And here, I think, I see the present lesson to my soul. I cannot question that it is just in this sense that the Church

teaches me to say here—"I offer and present unto Thee, O LORD, my soul and body, to be a reasonable, holy, and living sacrifice unto Thee." In the highest sense is the Holy Communion to be a true sacrifice in all those who, rightly partaking, bring the necessary prerequisites. At this Holy Table I do indeed *profess* to "be able to drink of His cup," and if I do so aright, it must be by that deep, mysterious communion in which I drink of His Spirit so fully as to learn to crucify my own will—forego my own pleasure—and let renunciation and mortification crown my feeble efforts to be made like unto Him, and I thus really *share* the sufferings of my LORD. In such a spirit of self-sacrifice this Holy Communion becomes the highest type of what my daily life will present in the lower Symbol, a true *sacrifice* unto GOD. Miserable, indeed,—at the best,—in degree; feeble and weak in amount; nevertheless purged of all misery and weakness by the perfection of that One Sacrifice which I here plead, and which I actually share, for by this real communion with Him I am "able to drink of His Cup."

I cannot doubt, therefore, that it is in this true personal initiation into the Divine Mystery of Sacrifice, as begun at the LORD'S Table and carried out in the daily death, that the highest mystery of the Holy Communion is attained. This is, I believe its divinest form and most hidden glory. It is so unutterably wonderful, that creatures sinful as we are "able to drink of His cup;" can partake of His sufferings; may by that marvelous incoming of the Holy GHOST so commune with Him; that He dwells in us and we in Him, and thus actually and awfully become "partakers of the Divine Nature!" In this way His own holy prayer is answered, "that they also may be one in US," for thus we are drawn up even to the Majesty on High, and lifted into a Divine fulness unutterable.

This inexpressible mystery connected with the LORD'S Supper is something far more solemn, I think, than any merely external view of a local presence of our LORD CHRIST in the Bread and Wine. While it is true that many eat of that bread and drink of that cup, so far understanding its simplest signi-

fication, as to show forth the LORD'S death ; some even so far as to be profuse in expression of reverence and outward adoration of His presence, which they conceive to be its highest mystery ; yet as I see it now, I am sure that they do but touch the outer sacramental court ; the highest glory they have not reached. I think I hear Him say to such, " Are ye able to drink of My Cup ? " Not merely discern My Body as sacramentally bestowed, and so come as far as the Flesh, yet not reach the Spirit, without which the Flesh profiteth nothing ; but drink of My Cup, in that mysterious communion in which by the sanctifying power of the Holy GHOST, making your bodies my temple, you actually share my Sacrifice and are made one with Me. Such is, indeed, the Holy of Holies of this heavenly feast, and in this way is fulfilled His own declaration respecting this Gift of His Body and Blood, " It is the Spirit that quickeneth, the Flesh profiteth nothing. " Nay, we know that that Body may be partaken to unutterable condemnation.

Oh ! my GOD, may I realize this,

even now, to my enduing with heavenly strength! Am I, indeed, able then to drink of His cup? Can I—am I able, to lay my personal will utterly bound, at the feet of my LORD and say “Not my will, but Thine be done?” Am I duly learning to share the spirit of self-sacrifice with my CHRIST, and be made like unto Him? *Voluntary* endurance, I must remember; for this only can reckon toward that Divine Likeness. I know that there is much suffering in this world, and endured too, very patiently by many, because they *cannot help it*. Such is not sacrificial suffering, nor the wonderful union with CHRIST which grows out of the sacramental communion, able to drink of His Cup. It must be endurance freely, cheerfully undertaken for the dear LORD’S sake. The Cross must be *taken up*, not bound upon me. Happy, indeed, are they who bear patiently the binding, but *one with Him* only are they who, drinking of His Cup, take up, as He did, voluntarily the Cross. So must I undertake it; not necessarily, but freely; in a spirit asking only, “LORD, what wilt Thou have me to do?” with a face

that preserves its calm ; with a heart that holds its rejoicing ; with a soul overflowing with tender affection ; so only can I share Thy Cup, and partake of Thy Sacrifice, dear Lamb, dear Love, dear LORD !

F I N I S .

Onely thy grace, which with these elements comes,
Knoweth the ready way,
And hath the privie key,
Op'ning the soul's most subtile rooms :
While those to spirits refin'd, at doors attend
Despatches from their Friend.

Herbert.

APPENDIX.

IN so small a volume as this and one in no sense argumentative, it may seem unnecessary to add an appendix ; but inasmuch as some of the directions given are quite at variance with the teachings of other manuals and directors, it may be well to offer some ground for the statements made, and evidence that these statements are not the mere expressions of individual opinion.

NOTE I. [*The answer will be directly negative.*] From the reasons given in the body of the GUIDE, the answer is negative ; but it will be well here to press more strongly the fact that this is given only as a negative to a requisition in *duty*, or the supposition that a fasting communion is a more reverent communion than any other. The fact of the very general custom of receiving fasting from the period of the second century, at least in the Western Church, is freely admitted ; yet this is found to have obtained because the communion came to be administered at an earlier hour. Scudmore, in his recent exhaustive work upon the Eucharist, although placing the custom of fasting communion in the strongest light, admits both the apostolic and primitive practice to the contrary. St. Augustine is probably the first who can be quoted insisting upon the duty. Disci-

plinary fasting, it is to be remembered, is a different observance and open to purely circumstantial considerations in either its observance or disregard.

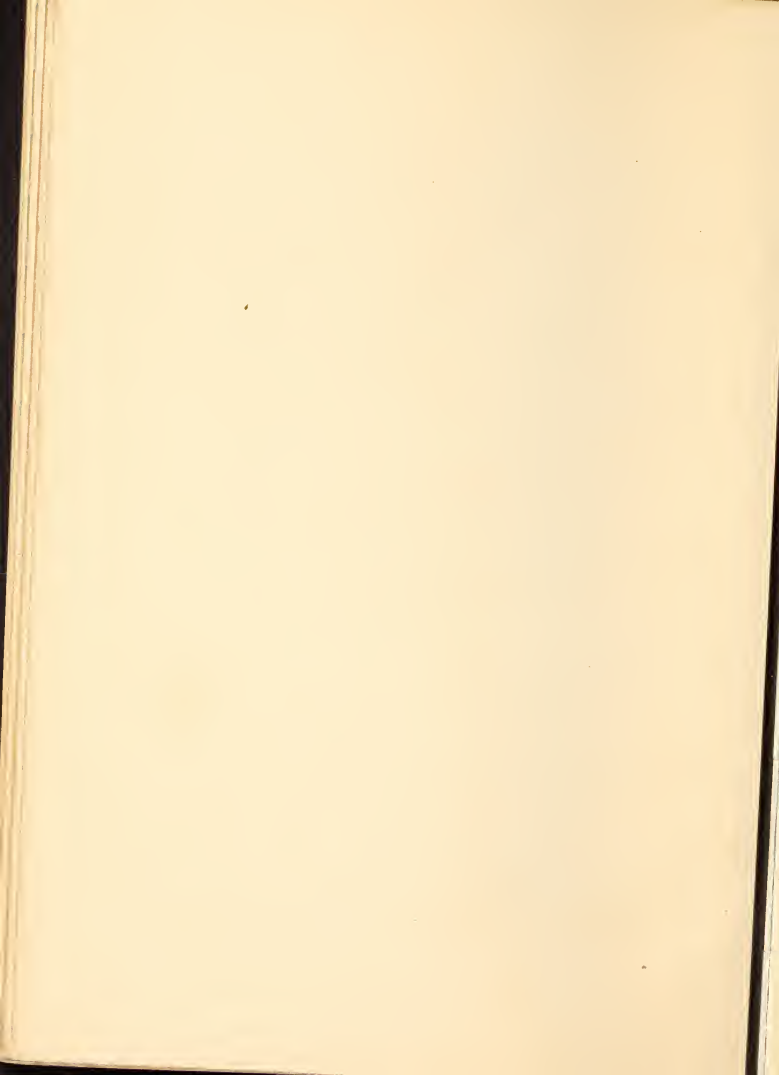
NOTE 2. [*and inhabited by the Holy GHOST.*] The instrumentality of the third person of the adorable Trinity in this Holy Mystery is by too many ignored if not forgotten. Nay, it is not too much to say that in the Church at large the feelings and thoughts of devout persons too often resemble those of the apostolic age, who "knew not so much as whether there be any Holy GHOST." It is only by the Divine Spirit that the presence and person of our LORD CHRIST is brought unto us. The humanity of our LORD is removed from us and His Body is in Heaven. Only by the Holy GHOST, and through the Divine Unity of the Triune Nature, is he brought unto us. Such is clearly the teaching of the apostolic Fathers. St. Ignatius teaches it to the Philadelphians. St. Clement urges it upon the Corinthians. Justin Martyr, in his description of the LORD's Supper, presents the same idea. The instrumentality of the Holy SPIRIT in presenting to the believing soul the real presence of CHRIST and thus rendering the consecrated elements His Body, ought to be more earnestly insisted upon as necessary to the just conception of the joint operation of the Persons of the Trinity in the work of Redemption, and the nature of the spiritual presence of the Body of CHRIST.

NOTE 3. [*Stand invariably.*] Some teach that kneeling is the proper position while waiting near the chancel rail, and that in all approach to the consecrated elements, due reverence requires humble genuflexion. That this is an error is evident from

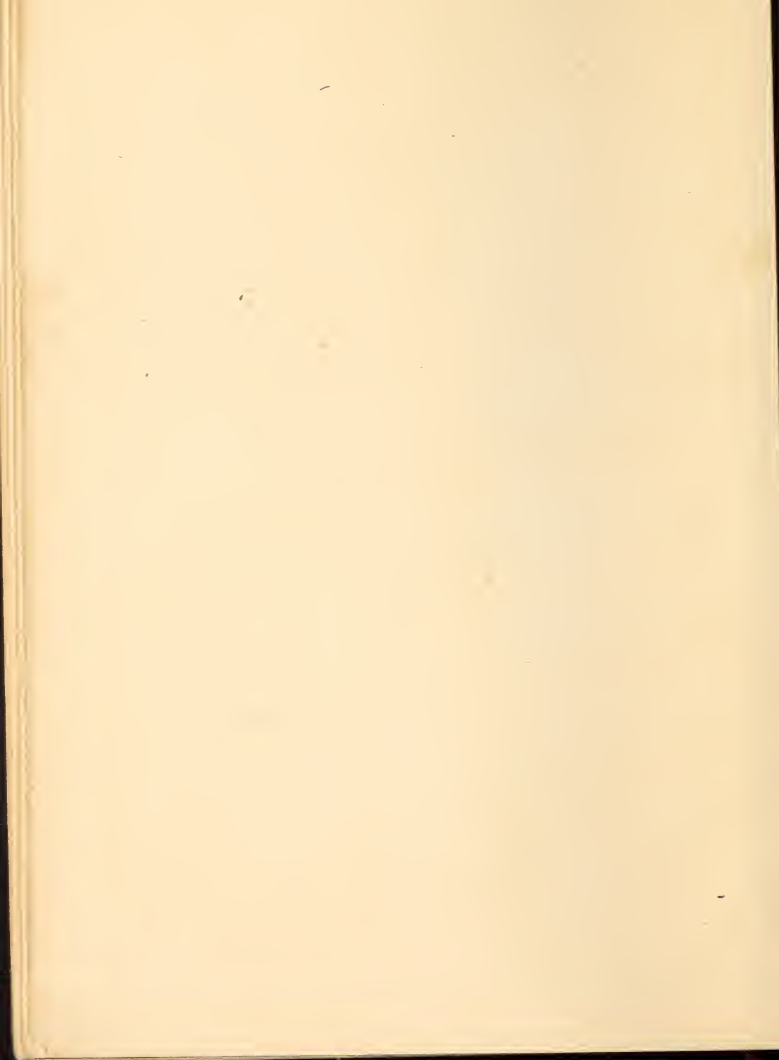
several considerations. Primarily, from the declaration appended to the Communion Office of the English Prayer-book. In this it is affirmed that the direction of the Prayer-book respecting kneeling at the receiving of the Bread and Wine, is not given in order to call out an expression of adoration unto the bread and wine, but only to testify a "humble and grateful sense of the benefits of CHRIST *therein given.*" Evidently from this, kneeling at the chancel is limited to the act of receiving, and any other kneeling would be forbidden, lest it should convey a sense of adoration to the elements, a prostration before which the English Prayer-book further says is "an idolatry to be abhorred of all faithful Christians."

Further: The practice of the early Church is also a testimony that due reverence is compatible with standing; for not only did the communicants receiving the administration stand and sing different psalms and hymns, but sometimes they even received the elements standing. The language of the bidding deacon at the time of communion, as given in the Apostolic constitutions, is significant, "Let us stand upright before the LORD, with fear and trembling, to offer our sacrifice." The title given to the only class of penitents permitted to remain at the communion service also indicates that genuflexion as due reverence was not required aside from receiving; the *consistentes* being co-standers.

Furthermore, since we know that no seats were used in the Western Church until the 12th century, it is evident that either standing or kneeling were the only possible alternatives. Under such circumstances, standing in presence of the elements must have been an essential position during the service. Sitting was never allowed or contemplated, even for those (the gate keepers, preacher, &c.) who had seats provided.









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